# A newe

worke concernyng both partes of the Sacrament to be receyued of the lay people as well vnder the kynd of wyne as vnder the kynd of breade, with certen other articles, concernyng the masse and the auctorite of Bysshops the chapters whereof are contayned in the next leafe made by Philip Melanchton and newly translated out of Latyn.

Roman. 8.

¶ If God be with vs, who can be agaynst vs.

¶ The some effecte of the whole boke.

¶ That the lay people ought to receyue the whole sacrament as well as the prist and not only one part therof. Secondly that the masse is no sacrifice neither to be applyed or done for other whether they be alyue or dead in the which chapter it is proued that priuate and soule masses are manifestly cõtrary to the scripture and that it is idolatry to heare, or say masse.

Thirdly that the comõ masse done daily for the people to come vnto to heare it only and see the eleuacion, wherin the prist deuoureth the whole sacramẽt alone the comon people of the parysh not partakyng with hym, is also agaynst the scripture and therfor ought to be abolysshed and disanulled.

Fourthly that bysshops haue no auctorite more than other pristes by the word of God. wherin are contayned these sentences folowyng.

That the lay people may chose Bysshops and pastors.

That no bisshop hath any auctorite to make any ordinance agaynst the word of God, not to change, alter, or disanulle any ordinance of God.

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That the Sacrament of the bodye & blood of Christ owght to be ministred wholy that is to saye, in both kyndes.

Some men stampe and stare saiyng that we contend of a thing vnnecessary whan we requyre this sacrament to be restored vnto hys first institucion. And they complayne that all the stryfe and contencyon in that matter is of no effecte, nor to no purpose. I wold such men shuld knowe, that we cõtende of no light matter, whã we go about the restitutiõ of this sacrament, for we teach and instruct therwith all men, of the true vse of the sacramentes, and how they may exercyse and strengthen their fayth by the vse of the sacramentes. Item we instruct them also of the horrible abuses which be in the masse. And finally this sentence is contayned herein, whether it be lawfull for any man to alter or abolysh any ryte of Christes institucyon. Wherfore we entreate of hyghe and earnest mat-

To be geuen to the lay people
ters in this contenciō: we speake of the
vse of the sacramentis, of the horri-
ble abusys of the masse, and of the au-
ctorite of the church. For these be the
causes why our aduersarys wold not
haue this sacrament to be wholly mi-
nistred. First be cause they extolle the
power of popes and Bysshops. And
they wold thē to haue auctorite to al-
ter thyngs institute and ordeyned of
God, and to make new lawes, doctri-
nes and ordināces to worshyp god, be-
syde and contrary to those which be
tawght in the scripture. Secondarely
they see and perceiue that the right ād
true doctrine of this sacramētdoth no-
thing a gree with the abuses of the
masse. And therfore they labor with
toth and naple to kepe downe and op-
presse the true doctrine of the vse of
this sacramēt. Wherfor I hartely de-
syre al vertuous and christē readers to
consyder how necessary it were vnto
the church of god to haue the vse and
vtylyte of the sacramentis playnely
and truly taught and set furth to the
peple, that they might knowe how to
exercise

exercise and strenthen their fayth truly by them, and agayne what auctorite the church hath by the word in makyng lawes and ordinances. And all godly hartes must be monished yea and accustomed to rule ād stablish their fayth and workes by the word of god, and not by Mennys fansys, that whā they wyll worship God, they may haue the sure word of God to leane vnto, as Dauid sayth. Thy word is the light vnto my fete, but let vs come nerer to the matter. Lyke as our lord Iesus christ sayth, I haue hartyly desyred to eate thys passchal lāb with you, declarig therby that he was desyrous to shewe some tokē, and to leaue some pledge of hys loue toward vs, and that he wold be a sacrifice for vs, so lykewyse let vs receyue the benefyght offred vnto vs and the sacrament therof with most feruēt desyre. And that we may vse this sacramēt reuerently, let vs heare and folowe the voyce of christ and let vs learne by what meanes this sacrament may profyght all christen and godly hartes. For these

To be geuen to the lay people thynges shal make vs more to regard the true reuerence therof. The wordes of the gospell concernyng the institucyon of thys sacrament be knowne welinowgh. Wherunto christ addeth a commandement sayng do thys in my remembraunce, here he commãdeth vs to do that which he dyd. Wherupon it folowyth, that all mẽ owght to receyue it wholy vnder both kyndes

By what meanes the sacrament may profyght the receyuers

And by this meanys it profyteth all consciencys, namely whan they repẽt for theyr synnys beleuyng that christ is made the sacrifice and oblacyon for synne, and whan they quycken theyr fayth by receyuyng thys pledge and token, beleuyng theyr synnes to be forgeuen them for christes sake, beleuyng them selues to be partakers of christes benyfyghtes, and thus cowm fort themselues prayeyng, geuyng thãkes vnto God for this hygh benefyghte and reioysyng openly for it, whiche prayse they ought to declare in theyr whole life and conuersacion. ffor all the accyons and workes in thys lyfe, all study and diligence in the gouer-

nance

nance of a commō welth or of an how sold, ought to be done for this end and purpose, to testifye that we desyre to honor God truely, and that we knowlege and also receyue the benefyghtes of God geuen vnto vs thorow his son thankefully. Of thys exercyse of fayth in vsyng of the sacrament, the pappistes speake neuer a word. And the abuses of the masse doo vtterly quēch and kepe down this doctryne necessary for all consciences. but we shall speake more largely of this hereafter. Wherfor let vs now retorne to proue that the vse of the whole sacrament owght to be restored that is to saye that it ought be vsed vnder both kyndes.

¶ The first reason.

SEing no man ought to alter a mans Testament or last will, much lesse ought any mā to alter the Testament or last will of God, as Paul saith vnto the Galathyans. But the supper of the Lord is

To be geuen to the lay people a proper sacrament of christes newe testament or last wyll (as christ hym selfe sayth, this is the cup of the newe testament (wherfor it is not lawfull, nor neuer was, for any man to alter this ordinance or to abolysshe and take away any part therof. This reasō is so strong that nothyng of any effect can be answered or spoken against it. ffor it is certen that christ dyd so institute thys ordinance that all christen and vertuous men, aswell lay men as prystes, shuld vse both partes of the sacramēt. ffor the text speaketh of the cup by name, saying, drinck all of this. And this word all, is added that we shuld vnderstand that no membre of the church shuld be excluded or forbidden from it. And Paul speaketh manifestly this wordes. I receiued of the lord that which I haue deliuered vnto you etc. And he commanded the whole church of the corinthes to vse the whole sacrament without any mynysshyng of it, as the whole circumstance of the text doth testyfye. Let euery man proue himselfe, sayth he, and so

let

let hym eate of this breade and drinck of this cup etc. And there is no dowt but that it was so vsed both in the greke, and tomaue church many peares. And there be many tokens and argumentes that it is scarsely iiij. hundreth peares syns it was altered. And there is no certenty, how or by what auctorite the true ordinance and old custome was changed. And yet not withstondyng all thys, (that it hath bene vsed but of late peares, by whose ordinance no man can tel, agaynst the expresse commaundment of God, and also agaynst the vse of the church in olde tyme (yet, I say, it is defended with such obstinacy and cruelnesse (as the church of God (which it becommeth to vse all gentylnes and pity doth abhorre.

## ¶ The testimonies of the doctors and old fathers.

SAynt Cyprian in the first boke of hys Pistels the ij. chap. where he speketh of lay mē which were martres, sayth thus, by what reason do we teach or exhort men to spend their blode

To be geuen to the lay people
blode in the confession of Christ, seing
we denye them the blode of Christ?
Or by what meanes can we make the
mete for the cup of marterdome if we
do not admit them to receyue before,
the cup of the Lord, together with the
whole congregacion. And there be
many such places in Cyprianes Py-
stels as in the second boke and thyrd
Pistel, where he speaketh of the cuppe
of the Lord to be sanctifyed and mini-
stred vnto the people. Dayst Hierom
vpon the thyrde chapter of Sophony,
sayth thus. The Priestes ought to
minister the Sacrament and to distri-
bute the blode of the Lorde vnto hys
people etc. In tripartita historia in
the ix. boke, these wordes be spoken
vnto Theodosius the Emperor. How
ranst thou receyue the holy body of
the Lord with blody hādes. How da-
rest thow be so bold as to tast of the
cup of the most precious blode seynge
thow hast shed so moch innocent blode
In the decreis de consecratione the se-
cond distinction, there is a canon of
gelasius Bisshop of Rome, which for-
bidden

bidde th that one part of the ſacrament ſhuld be ſeparate from another, the ſe be the wordes. We vnderſtond that there be certen parſons which recepue only one part of the ſacrament, and abſtepne from the cup of the holy blode, whom we warne that they recepue eyther the whole ſacramēt, or els that they abſtepne frō the whole. For there can be no ſeparaciō of this one miſterp, without great ſacrilege. This canō calleth it ſacrilege to ſeparate the partes of the ſacramēt. but our aduerſaris wold auoyd this teſtimony with a verp falſe cauillacion for they ſay that it cōcerneth prieſtes only & not lay men, which to be a verp falſe cauillacion it may be perceyued by this, because at that tyme they vſed the whole ſacrament, & where as he ſayth let thē abſtepne frō both, he ſpeaketh of lay mē, that thei ſhuld be kept frō it & forbidde by the miniſters. there is alſo a playne confirmaciō of this, is a certē counſel called cōciliū tolletanū, which ſhewith that lay mē did thā vſe the whole ſacramēt, we ſee alſo in diuerſe old bokes that

To be geuen to the lay people
that were is the churches in Germa-
ny, wherin the maner of ministrynge
the sacramēt is writen and noted, whe
re it is playnly affirmed that the who
le sacrament was geuen vnto the peo-
ple. And I heare say, that such bokes
be fownd also in france. And they say
that the ffrench kyng doth styll vse
the old maner, and receyueth the sacra
ment in both kyndes. I wold alledge
the Greke authors also, but that all
men do knowe that their churches do
minister it vnto the people in both kin
des. Seyng therfor that it is manifest
that this sacramēt is so institute in the
Gospell, that both the priestes and the
lay sorte shuld vse together the whole
sacrament, for asmuch as it is certen
that this custome dyd long also remai
ne in the vniuersall church, it is euidēt
that they which forbyd the one part,
(that is to say the wyne) and defende
this prohibicion to be lawful, that thei
do wrong. There is a comon saiynge
in the olde doctors that the church can
neyther alter the substance nor the for
me of any Sacrament. But here it is
playn

plain that the substance is altered. Wherfor, as I sayd before, the holynesse of christes testament is minished by this alteration. Now wil I make an other argument.

¶ The second reason.

WHo soeuer maketh any ordinãce agaynst the cõmandement of God, doth synne, accordyng to the saiyng of Paul: Whosoeuer teacheth another gospell, accursed be he etc. But whosoeuer forbydde the one part doo agaynst the commandement of God (for these be the wordes of his commandement whan he ordeyned the sacrament. Take it and drinke it etc. Item let euery man proue hymselfe, and so eate of this breade and drincke of this cup. (Ergo they synne that forbyd it.

It is sinne to forbid the whole Sacrament to be delt to the lay people.

¶ The third reason.

PAul commandeth this sacrament to be ministred as he taught it, vntyl the glorious commyng of Christ, and he willeth also, the deth of christ to be shewyn forth, that is to say that prechynges of christes benefightes shuld

To be geuen to the lay people tes shuld be had, that the rememberãce therof, fayth, and thanckes geuyng shuld goo together in the vse of thys Sacrament.

The preachyng of christes benifightes ought to be had whã soeuer the sacramẽt is receyued.

¶ These thynges be sore changed now. For first one part only of the sacramẽt is ministred vnto the people, where as Paul speketh of the whole, sayng as oft as ye eate of thys breade and drinck of this cup. Here the whole sacrament is described furthermore it is now ministred in all places, in a maner, without any prechyng at all, as it is in priuate masses. And agayn it is geuẽ to the peple, but ones in a yeare. And thã what cã be taught in so short space if any thyng be taught at all? And as for the doctryne of christes benifightes, of the exercise of fayth, and of the vse of the sacramentes, our aduersarys be corrupt and destroy it diuerse wayes. for where as Paul sayth that they which abuse thys sacrament, be gilty of the body and blode of christ no dowt the autors and mainteyners of so many horrible abuses of this sacramẽt do greuously offend. They for

bid

did the one part therof. Thei disfigure the sacrament due vnto the peple into an heathnysh sacrifice they sacrifice for other mennys synnes, which is cõtrary to the doctrine of christes deth, and thus they destroy the true doctrine. Do they thinck that God wil not punysshe these abuses? For although Christ prescribeth no tyme to receyue it, yet he dyd not leaue it vnto vs in dayn, but he wold that it shuld be oftẽ vsed in the church, of them that be of age. And whan we vse it, we ought to kepe that forme and order which christ did appoynt. Wherfor they offend which vse not that former order. These reasons are sufficient for them that wyll prefer the word of God before mẽnis imaginaciõs, and for thẽ which thynke that we ought not to swarue from the ordinãce of god for any mannys fansy. But because many cauillaciõs are obiect agaynst vs, I wyll briefely answer vnto them all.

## The first obiection with the confutacion therof.

There

To be geuen to the lay people

There be some which grant that the vse of the whole sacrament is institute in the gospell, and that it was so vsed also in the primitiue church, but they say that it may be altered because it is a fre thing to vse the whole sacrament or one part therof. And they say, there is lyke libertye in the whole and in the part, but it is lawfull to abstayne from the whole sacrament, ergo also from a part therof. First I answere that though it were lawfull to abstayne from the whole sacrament, yet whāwe vse it we ought to vse it whole. For the partes therof are vnseparable. For it is not lawfull to change or alter Gods testament. Wherfor this obiection is to be vnderstond of such thinges as haue separable partes. And further more, I deney that it is lawful to abstayne from the whole sacrament: for all that be of age, and membres of christes congregacion, are commāded by christ to vse it, although, he appoynted no certen time. For the ministracion therof must be obserued and kept euen tyl the end

of the

of the world, as Paul sayth in expresse wordes, As oft as ye eate of thys bread and drinck of this cup, shewe or preach forth the lordes death vntyl he come. He commandeth also the remēberāce and preachyng of christes death to be had, whansoeuer it is ministred, euē vntyl the glorious comyng of christ. Why haue the Bysshops now contemned Paulys sayng in chāgyng the vse of the sacrament, in peruertyng the doctryne of fayth and of christes benifightes, in neglectyng all maner of preachyng and in compelling the people to receyue one part of the sacrament only, and yet they teach no fruite therof neyther: Paul saith that all they are gilty of the body and blode of the Lord, which abuse this sacrament. Wherfor I say ones agayne, that vndowtedly the authors and mayntayners of these abuses do greuously offend.

¶ Another obiection.

The Gospell granteth fre liberty in vsyng of all sacramentes, accordyng to the sayyng of Christ,

To be geuen to the lay people
the kyngdom of god compth not with
any outward obseruacion of tyme or
place, wherfor we haue libertp to vse
this sacrament as we wyll.

Yeare these suttyl marchantes am-
plify the lyberty of the Gospel going
about the vexe us there with, as thon-
ghe we weremore obstinate and super
sticious in defendyng thys matter, thā
the Jewys were in defendyng theyr
ceremonyes. They say that the quyet-
nes of the church, is to be preferred be
fore the outward ministracyon of any
ceremony, as it is written, I desyre
mercy rather than sacrifice. And many
lyke obiectyons are made by crafty so
sophisters vnto all which I wyll an-
swer brefely. The Gospel granteth no
libertp to teach any thing agaynst the
commandement of God or to abolissh
or prohibite any part of any comman-
dement of God that pertepneth to the
church. But the Gospel commandeth
the office of ministracyon to be right-
ly vsed, which consisteth in preachyng
and in ministryng the Sacramentes.
Now if a man, for thys liberty, wolde

teache

teache that baptyme myght be left, he ought to be cursed. Lykewyse in this case, the prohibycyon of the one kynde is a wicked thyng. For it taketh away a part of Gods ordinance. But the lyberty of the Gospell, deliuereth all that be godly from the Leuiticall ceremonys, and from all mans tradicions. But perpetually to forbyd the vse of both kyndes & to defend it with suche cruelnes of punyshmēt, is not to maintayne the liberty of the Gospell, but rather to oppresse it and to abolysshe also a part of Gods ordinance.

¶ Another obiecyon.

The church forsome vrgent cause may change any thyng in the vse of the sacramentes, as the apostles changed the forme of baptym as it is sayd in the actes. Let euery one be baptised in the name of Jesus Christ. And there be many causes whych seme very probable for the which it is expedyent to debarre the lay sort of the one kynd, that the sacrament maye be had in the greater reuerence.

To be geuen to the lay people
And agayn part of it might hap to
drop owt of the chales vpon the erth.
Item the wyne waxeth sone sowre,
wherfore it could not be kept long.
Item it is a good example to teach the
liberty of the gospell and many suche
reasons there be. Wherfor it semeth
resonable, that for these causes the
church myght alter somwhat in thys
matter. Now to all these wyll I an-
swere in order.

The church can not change any ordinance of God.

Fyrst I denye that the church for
any cause, be it neuer so vrgent, maye
change or alter any commandement of
God: accordyng to thys saiyng: who
soeuer teacheth any other Gospel, ac
cursed be he. And as concernyng the
example of the Apostles for the bapti
zyng, I answere, that the text maketh
no mencyon in no place that the apo-
stles dyd vse thys forme, I baptize the
in the name of Christ: not withstōdyng
this maner of speakyng (to be bapti-
zed in the name of Christ) is often re-
hersed in the scripture, and it is as
much to say, As to be made a mēbre of
Christ, as Paul sayth vnto the Roma

nes;

nes: ye be baptized into Christ Jesus. But let vs grant that the apostles dyd so speake, what maketh thys vnto any prohibicion. Dyd the Apostles forbyd in any place the other forme of baptizyng. There is a great difference betwene the Apostels and the Bysshops, as was betwene the Prophetes and other Prieſtes. Elizeus by a ſpecyal iniunction and by an excellent hygh mocyon of the holy Ghoſt, dyd annoynte newe kynges, which thyng was not lawfull for other to do. Euē ſo the Apoſtels do excell, the Byſſhops both in theyr callynge and alſo in the gyftes wherwith they are endewed. But yet it was not lawfull for the Apoſtels to forbyd any ordinance or forme tawght of Christ. Wherfor although they myght vſe other wordes for ſome conſyderacyon, yet thys example is no patern to any perpetuall prohibicyon of any thyng which abrogateth or ſuppreſſeth the ordinance of God. Now let vs come vnto the dangers that are obiect for droppyng owt of the chales etc. Paul ſayth that

To be geuen to the lay people, mans tradicions haue a certen shewe of wysdom. And yet there is no tradicyon so beggarly but may be paynted wyth excellent clokes and colors, of conyng craftes men. Thys is the hyghest reuerence that can be geuen vnto the sacrament, in no wyse to swarue from the word of God and to teache the churche to knowe the wyll of God by no other thynge, than by the word of God. This is the peculiar wisdom of the church. And thys reuerence doth God allowe. But to be carefull lesse any drop shuld fall out of the chales, is but a childisshnes and thyng not much pertenynge to the principall matter. For that only is the Sacrament, which is ministred vnto man in the congregacion. And as for that which the mows doth eate or that which droppeth vpon the earth, is no part of any Sacrament, though it be consecrate a thowsand tymes. for sacramentes are than sacramentes, whan they be ministred & dyrect vnto that end and vse, wherunto they were instituted & ordeyned. If they feare lesse the wyne

The true reuerence of the sacrament.

That which falleth vpon the erth is no part of the sacrament.

wyne shuld wax sowr, why feare they not lykewyse lesse the bread shuld wax mowld? wherfor it were better to consecrate thē only imediatly before they shuld vse them. But these imagined dangers and perels, can not excuse the prohibicyō therof. And where as they alledge for them, that there is not wyne in all places, that maketh nothynge agaynst vs, for why do they than forbyd it in those places wher wyne may be had? And christ speaketh not namely of wyne but of the cup. And therfor there be certē peple in the lād of Ruse which (as it is sayd) do cōsecrate a certen liquor made of wyne and hony.

¶ Another obieccyon.

OUr aduersarys seke examples of lyberty vsed in thys sacrament. In Luke there is mencion made of breakyng of bread. lykewyse in the actes of the apostels it is sayde thus. Breakyng bread in al places frō howse to howse. These places seme to speake of the Lordes supper, which seyng they made mencyon of Luke xxiiij.

To be geuen to the lay people bread only it is sufficient, say they, to vse the one part of the sacramēt only. To thys wyll I answere brefely.

¶ I say that the sacrament was not first institute in those places. Neyther is it certen whether those places speake of the Sacrament or no. For by breakyng of bread, after the customable speakyng of the iewys, is vnderstand generally a feast, as it is wryten in Esay, breake thy bread vnto the hungry, that is to lay, gyue hym part of thy bread. But I wyl not reproue the comon perswasion of the old wryters, which suppose that christ dyd there minister the sacrament of hys body and blode vnto those. ij. which walked with hym. And it is credible ynowgh, that the Apostles dyd preach euery where in theyr fryndes howses, and at theyr feastes that they dyd distribute the sacrament vnto the godly hearers, Let vs graunt therfor that the text speaketh of the Lordes supper. There is a figure called synecdoche, which is comonly vsed in the scripture: by the which figure, the whole thyng is vnderstond

derſtond and ſignifyed, wyth one part onely is named. And thus in thys place by the breakyng of bread is vnderſtond the whole ſupper. Wherfor it comprehendeth the drinck alſo. Thys is a playne and a true anſwer. And let our aduerſarys ſtryue as much as they wyll, they ſhal neuer by theſe teſtimonys excuſe their prohibicion of the wyne. For it folowyth not, that becauſe in theſe places the bread onely is mencyoned, therfore it is lawfull for the church to forbyd the other part of the ſacrament, cõtrary to the expreſſe commaundement, which is red in the inſtitucyon therof. It were not hard thyng to iudge whether thys be a good reaſon or no. They alledge alſo other examples owt of ſtorys, where it is mencyoned that the Sacrament was borne abowt in baſkettes. And thys do they vnderſtond of the breade onely. But. Euſebius and .S. Hierom alſo, do affirme that both partes were vſed to be borne vnto the ſyck. For Euſebius ſayth thus in the fyrſt boke, he gaue (ſayth he) a litle of the ſacra-

ment

To be geuen to the lay people
ment vnto a chyld that came vnto hym
which he bad to be powred into a cup
and to be geuen to the old man hys
master. Here now, is made mencyon
of one part onely and yet here is vn-
derstond the whole Sacrament. And
saynt Hierom speaketh yet more plain
ly vnto Exuperius, in these wordes,
Ubhat can be rycher than he which be
areth the Lordes body in a basket and
hys blode in a glasse etc. Thus are all
lyke places to be vnderstond where as
mencyon is made of bearyng about
the sacrament, except the one part be
forbidden by expresse wordes. The
storyis do shew plainly enough, that
the comō people dyd vse the sacramēt
in both kyndes in all places. Ubher-
for aldowtful examples must be vn-
derstond after the common vse of the
tyme. And if there were any exam-
ples contrary yet they excuse not the
prohibicyon of the wyne to be lawful.

¶ Another obiection.

In

of the whole sacrament.

IN the bread is the liuely body of Christ gyuen ergo the blode is conteyned and geuē there also. Which thyng seyng it is true, it is sufficient to receyue the one part, for seyng vnder body in the forme of bread is conteyned the blode and vnder the blode in the forme of wyne is conteyned the body, no man owght to make any cōtrouersy or contencyon. Lyke as whan the apostles dyd baptyze in the name of Christ, they wold not withstōdyng vnder the name of the son admonysh the Jewys of the father also. And vnder the name of Messyas they dyd signifye that he wyld gyue them the holy gost also. Vnherfor now shuld we contend of the names, seyng one declareth a nother manifestly inowgh, lyke wyse in thys sacrament, why shuld we contend so much abowt the cup, seing both the body and blode be geuē and ministred vnder the breade.

Thys obieccyon is taken owt of mās naturall reason because no body can be wyth owt blode. I sayd before, that

To be geuen to the lay people
that mans tradicios haue an outward
shewe and appearance of wysdom.
They haue sought wayes these many
yeares to excuse their newe and late
inuented oppynyon, wherfore it is no
meruel thowgh they haue imagyned
many suttel inuencyons. Wherfore
I wyll answer to thys obiection in fe-
we wordes I say, that the commande-
ment of God owgh not to be broken
or blemyshed for any such fantastical
imaginacyon of mayn for God wyll
haue hys ordinãce obserued and kept.
God could gyue the holy Ghost with
out any water in baptyme, but yet he
wyll haue the outward sygne to be mi
nistred. God wyll be knowne by hys
word and sacramentes institute by
hym. He wold not that we should insti-
tute any newe sacramentes or signes,
as the hethen, papistes and monkes
haue set vp newe signes, they dyd ru-
ne vnto certen grauen imagys where
vnto they bownd God by theyr false
perswasion. The Prophetes, Christe
hym selfe and the Apostles, do repro-
ue thys abhominable wickednes, very
often.

often. And they wyll haue vs to knowe and receyue god by hys word and by ſuch ſygnes and ſacramentes as he hath geuen and delyuered vs. Wherfore God hath inſtitute and ordre in his church which he wil haue kept, and he wyl not ſuffre it to be altered or chaunged for any mans pleaſure wherfore in this place, this is my anſwer. God wold that hys body and blode ſhulde be ſignifyed and repreſented vnto vs by .ij. dyuers elementes that the remẽbrance of hys blodeſhed for vs might not be forgeten. Wherfore we ought to kepe the forme inſtitute of Chriſt and to know that he is preſent where hys ordinance is kept, and worketh effectuouſly thorow it, whan it is vſed as he hath ordeyned it, for otherwyſe they be not hys ſacramentes neyther is he preſent at the miniſtratiõ of thẽ. And thys late prohibicion of the cup was not inuented for nawght, for lyke as the Byſſhops haue forbiddẽ the Lordes cup to be miniſtred vnto the peple. So haue they obſcured and wyped cleane away the true doctryne of

Chriſtes

To be geuen to the lay people.
Chriſtes blode, which waſſheth away the ſynnes of all men. It hath alſo obſcured the doctryne of the remiſſyon of ſynnes and of faith. Which ought to be the effectes of the miniſtryng of the lordes cup. Now as they haue quẽched theſe effectes and vtylyteys, euẽ ſo haue they altered the forme of the ſacrament.

¶ Another obiectyon.

IT is expedient to haue ſome difference betwene prieſtes and lay men. And the withholding of the one kynde from the layte, ſettyth a manyfeſte difference. Wherfor it ſemeth that the church dyd wyth drawe the one kynd from the peple for a reaſonable cauſe.

Oh impudẽt ſhame leſnes! I know diuerſe writers which alledge thys cauſe obſtinately, in defendyng thys prohibicion. And to extol the dignite of prieſtes, they ſay that thei only muſt vſe the whole ſacrament and that one part therof is inowgh for the layte. But thys raſh folyſh perſwalyõ ought te to be reproued and confuted ſharply. There is another difference than

thys,

thys, betwene the mynisters and the lay sort. Which can not be perfyghtly declared in thys place. It is the prists offyce to mynyster the sacramēt: but in dysyng therof, there owght to be no difference, for both the prist and the lay man owght to dse the whole sacrament together, and to cōfort thē selues together, to exercyse they^r faith together, and to gyue God thankes together in receyuyng thys pledge ād token of the Lord together, let the errors of offeryng and applyng it for other be vtterly banysshed. But the shauelyngs to confirme the wycked abuses of offryng and applyng it for other, they labor to defend that there ough to be a difference betwene prystes and lay men in the outward dse of the sacrament that the worke of the prist receyuing it alone in hys masse shuld be a thyng of more estimacyon than whan the lay men do brotherlye receyue it together. Seyng that the true vnderstōdyng of the sacramēt is violently oppressyth by thys false persuasiō, we must nedes crye out against it. For

The difference betwene the prist and the lay man

To be geuen to the lay people
ſt. For ſins that tyme that the papa-
ſtieall ſacrifycers began firſt to put a
difference betwene theyr worke and
the receyuyng of the lay men, there
hath folowed an horryble Idolatry of
priuate maſſes. Which muſt nedes
be taken out of the church.

¶ Another obiection.

IN the firſt of the Corinth the xi.
chap. it is ſaid. Whoſoeuer eateth
this bread and drinketh of this cup
vnworthyly etc. Here Paul dyd vſe
this ſeparatiue ſyllabe, or, and in ſuch
ſentences it is ſufficient to receyue
and obſerue the one part of the ſenten-
ce. Wherfor Paul granteth by ſpea-
kyng thus, that it is ſufficient to vſe
the one part only etc. Oh the loue of
the truth it the moſt noble vertu that
can be, which loue ought to excell moſt
ſpecially in them which haue auctorite
to iudge ſpirituall controuerſys, that
the truth knowne we may haue ſome
end of thys ſophyſtical bablyng. But
let vs anſwer ſincerely. Paul where
he commandeth vs to vſe the Sacra-
ment, in the very wordes of the com-
mandement

mandement he reherſeth thryſe the co-
pulatiue ſyllabe. And, as oft as ye ea-
te of thys bread, and, drinck of thys
cup. Let euery man proue himſelf, and
ſo eat of thys breade, and drinck of the
cup. Theſe be the wordes of the inſti-
tucyon and of the commandemēt that
we ſhuld vſe both kyndes. I praiſe
their diligence in weyng of the wor-
des but I wold haue them to vſe ſyn-
cerpte and truthin geuyng iudgemēt
or determinyng any thyng. Let them
mark with diligēce in what place paul
vſeth the particle, and, and in what
place he vſeth, Or: where as he com-
mandeth to vſe the whole ſacrament,
there he vſeth, and, wherfor it is mani
feſt that the confirmeth the vſe of both
partes of the ſacramēt. And afterwar
de ſpeakyng of the punyſhment of thē
that receyue it vnworthyly, he vſeth
ones thys word, or to make hys threa-
tenyng to ſeme more greuous & ſharp
vnto them. And that the hearers or re
aders myght know that they ought
to ſhewe and gyue lyke reuerence vn-
to boty partes. Truth it is that both

To be geuen to the lay people
they which come vnto the Sacrament
without any amendment of lyfe, and
likewyse those prestes which receyue
it in theyr masses for lucres sake, they
do greuously dishonor the sacrament.
And yet they do more greuously dis-
honor it which bryng not true repen-
tance and perfyght fayth with them.
Whan they come to receyue it. And
they also which teach not the doctryne
of the vse therof. And finally thys is
also an hygh blasphemy and dishonor
vnto the sacrament to forbyd and to
robbe the people of one part therof.
Which blasphemy, seyng it pertayneth
peculiarly vnto the cup, thys syllabe.
Or, may wel be verifyed and apply-
ed vnto it. For asmuch as the one part
is forbidden and the other graunted.
Wherfor it is euident that thys argu
ment is agaynst themselues, and thys
saying of Paul reproueth them and cō
firmeth our sentence. Let them be mo-
ued and warned by thys sore and moste
sharp threatnyng, vnto repentaunce
and let them knowlege and grant, as
the truth is, that they them selues be

gilty

gilty of the body and blode of christe. And so let them cease at length to defyle and pollute the sacrament with these abuses, which they haue defended thus long with such cruelnes and tyrãny. The copulatyue syllabe, and commandeth vs to vse both partes. And afterward the disiunctiue syllable, Or doth make the threatenyng more sore and sharp, shewyng more ways than one, how men maye offend in thys behalfe. For which part soeuer of the Sacrament thow dost dishonor, thow dost greuously offend God. And there be (as I haue sayd before) diuerse and horrible abuses of this sacrament among our aduersarys. Now al theyr obiectyons confuted, it is euident inowgh, that it is a wicked thyng to forbyd the one kynd, and that the vse of the whole sacrament owght to be restored agayn accordyng to the commandement of Christ, and accordyng to the common custome vsed in the whole primatyue church many yeares. Let our aduersarys imagyne, inuente, and inuente agayne

To be geuen to the lay people what reasons they wyll, they shall neuer be able to defend their prohibycyon to be lawfull. If any man bringeth thys cause and reason only, thus I cõmand, thus I wyll haue it, he taketh vpon hym a tyrannicall powr in the church of God: wherin al consciences haue a rule which teacheth, that God must be more obeyed than al men. It is lawfull for no prynce, pope, nor bysshop, to determyne any thyng concernyng the relygyon and honorynge of God, after their own brayne and reason contrary to the commandement of God. And yet not withstondyng, the hartes and myndes of prynces and rulers are prone vnto thys vyce, as the examples of dyuers great prynces both in our tyme and before this tyme and before vs, do manifestly declare.

And some of them are moued thorow superstycyon and false holynes so to do, and some agayne vnder the hope of a comon quietnes and peace: As Jeroboam to withdrawe the hartes of the people from the kyngdom of Juda, dyd institute newe fassyons of honorynge

ryng God in Samaria cleane cõtrary to Gods commandement. So lykewyse haue the bysshops instituted newe kyndes of honoryng God profitable to theyr purse, and they haue inuẽted dyuers ceremonyes good for nothyng saue only to encrease the pomp of pristes, and to be with the hartes & myndes of the peple with some color and shewe of holynes. And thus the church is spottyd and blemisshed with dyuers errors. And many haue perysshed and many haue theyr consciencys miserable wownded. Wherfor let not godly rulers take vpon thẽ any powr or auctoryte to make any lawes after theyr own brayn and iudgemẽt which shalbe contrary to the commandemẽt of God: but let them obey God, promote Gods glory, and let them haue an eye and respect vnto christen and godly conscyencys. Thys is the princypall office, bekongyng vnto all rulars and heades of the church of god. And what prince soeuer doth contemne these thynges and make wycked ãd vniust lawes, to be obserued in the

To be geuen to the lay people, church of God, the voyce of God doth threatē him, saiyng, woo be vnto yow that is to say, euerlastyng damnacyon hangeth ouer your heades which make vniust lawes. Christ dyd so highlye esteme our sowles, that he redemed them with hys own death. How sore than is the cruelnes and obstinacy of princes to be reproued which wownd and destroy the sowles of theyr subiectes with wicked lawes? Who wolde not crye owt of such tyrannye? Who wyll not lament thys most greuous seruytute and bondage of the church? Wherfor we must call vpon God ād pray vnto hym that he wyll haue pity of hys miserable churche so diuerslye tossed, and that he wyll correct these abuses and errors.

And that the abuse of thys Sacrament may be taken away, there muste be taken a reformacyon first in these thyngs folowyng that the true doctryne of repentance, of the remissyon of synnes, of the exercyses of faith in the vse of the Sacramentes, be restored. And the masse must be abolyshed and

browght

browght vnto the first institucyon. Thys do I monysh of a faythfull godly hart and mind. And I dowt not but that I haue entreated a godly matter necessary vnto the church of god. And I besech God that he wyll were saue to bowe and moue the hartes of all princys vnto the settyng forth of the glory of our Lord Jesus Christ and vnto the sowle helth of hys church ād congregacyon.

¶ Laude and prayse be vnto God.

Agaynst the priuate masse done for other. ii. chap.

¶ That the masse or vse of the sacrament is no sacrifyce nor no such work as beyng done of a prist and appleyed for any other, doth merytefor geuenes of synnes neyther for hym that doth, nor yet for them that it is done for: Whether they be quyck or deade.

the masse meryteth no remissiō of synnes

¶ The first reason.

There is no sacrifyce nor, neuer was, which cowld merytefor gyuenes of synnes and might be applyed for

To be geuen to the lay people other, saue the onlye one sacrifyce of Christ ones done vpon the crosse. Ergo the masse or the worke of the past is no sacrifyce to obteyne any remissiõ of syn eyther for hymselfe or for anye other.

Thys doth the .x. chapter of the pistle vnto the Hebrues euidently proue which speketh thus of the sacrifyce of Christ, he hath made perfight for euer with one sacrifyce al them that are sanctifyed. Item he appereth ones in the end of the worlde for the destruccyon of synne thorow hys own sacrifyce & oblacyon of Jhesus christes body ones offred for vs. And the Prophete Esay speketh thus of the sacrifyce of Christ. Esay, liij

When he hath geuen vp hys sowl for a sacrifyce for synne, than shal he se a long endurynge seede etc. Ffynally the whole scripture teacheth this that the death of Christ alone is the onely one sacrifice or oblacyon for synne. Ffor euẽ in the old testament although there were certen sacrifyces which were called sacrifyces for synne, yet they were no such workes as dyd merite remyssion of synnes

of synnes before God, neyther for those which dyd offre them nowyet for any other: But they were ceremonys instituted for thys purpos, that the true sacrifyce of Christ which shuld come to be a sacrifice for the synnes of the whole world myght be signifyed by them. And for thys signifycacions sake. they had this name geuen them to be called sacrifyces obteyning mercy, or sacrifyces for synne, not that those workes dyd merite any fauor before God, but because they were figures and tokens wherby the godly sort were put in remẽbraunce of the true sacrifyce which shuld take away both syn of death, namely of Christ which was the prompsed sede etc. And that the leniticalll sacrifyces cowld not meryte remissyon of synnes, the pistle vnto the Hebreus doth plainly testifye, where as it sayth It is impossible, synne to betakẽ away by the blode of bullockes and gotes etc. Wherfor the godly dyd vse those ceremonys thus: not that they thought to obteyne remissyon of their synnes before God for doyng those workes,

but

To be geuen to the lay people
but they vsed them as sygnes and to-
kens wherby God dyd testifye vnto
them that he wold geue them the sede
that was promysed vnto them, which
shuld be a sacrifyce for all synne. And
that he wold receyue as many as bele
ue it, vnto the promes made of Christ,
and that he wold forgyue all theyr sin
nes for that sacrifyce or oblacions sa-
ke. And they vsyng those ceremonys,
dyd openly testifye that they dyd by-
leue to obteyne forgeuenes of theyr
synnes for the sedes sake which was
promysed vnto them. And they vsed
those ceremonys, as we vse the sacra-
mentes. Although there was also ano
ther vse of the Leuiticall sacrifyces,
that if any person were fownd gilty
in certen offences or defawtes contra
ry to Moyses lawes, they by vsyng
those sacrifyces, were pronownced to
be assoyled and they were receyued a-
gayn into the cõpany of the peple and
were no longer excluded. Thys was
a certen outwarde assoylement after
the appoyntement of the lawe and by
cause of thys assoylmẽt, they were na-
med

ned sacrifyces for synne, but they did not obteyne the true assoylment or forgeuenes before god, saue only thorow the faith in christes sacrifyce that was to come, wherof those outward ceremonys dyd put the faythfull in remẽbrance. Now by thys it may easyly be perceyued, that the opinion of the sacrifyce and of the applicacyon of the worke of the prist, whiche affirmeth thys work to merite remission of synnes both to the prist himself & to other also, is cleane cõtrary to the doctryne of the gospell cõcernyng the sacrifyce of christ. for it is manifest that if the death of Christ be the only oblacyon and pryce for the which all synnes be forgeuen, than the work of the pryste cã merite no remissyõ of synne. What can be spokẽ more plainly or more truly. And it is an abhominable blasphemy to attribute vnto the work of the prist, that which is christes work alon, and to imagyne that any other sacrifyce. As though christes sacrifyce which is ones done, were not sufficient to take away all synne and to obteyne forgeuenes of them

but

To be geuen to the lay people but that our fayth ought to leaue vnto the worke of the prist or to be stregthened by it.

## The second reason.

IN the newe Testament there is no honor nor no Sacrament of valew for the self workes sake. wherfor the masse can neyther merite remissyon of synne to hym that doth it, nor yet cā it be applyed for other. For the newe Testament requyreth that we shulde honor God with our spirit, that is to saye, we requyreth the true mocyon or inflammacion of the hart, tru faith, ernest callyng vpon God as Christe sayth: These that wyl worshyp the father rightly must worshyppe hym in spirit, and truth. for the father requyreth such worshyppers to worshyppe him. For God is a spirite and thei that wyll worshyp hym must worship him in spirit and truth. And the Apostles Peter and Paul commande that such spirituall honor shuld be genē vn to god, that is to say not any outward

Johan. iiij.

cloke

cloke and face only, but true affeccions of the hart, true fayth, true feare true callyng vpō God and such other, And there is no sacrament nor ceremony that can please God. without this true lyght and withowt the liuely morcōs of the hart, which liuely mocions be these, True fayth, callyng vpon God, ernest repentance, the feare of God and such lyke. ffor the which cause in the prophetes such workes are refused as be done to please God, for the workes sake, as in Hieremy the vij. whan I brought your fathers owt of the lande of Egypte, I spake not vnto them of any sacrifyces or oblations, but I gaue them this commandement only, saiyng. heare my voyce and I wyll be your God etc. Lyke sentences be there in other places and specially in the psalmes as in the psalm. xxxix. Thow wolddest haue no sacrifyce nor oblacyon. And in the psal. xlix. I will not reproue the for any sacrifice. And agayne shall I eate the flesh of bullockes etc. Item call vpon me in the day of thy troble and I will delyuer the, and

thow

thow shalt honor me. These places do manyfestly cõdemne that wicked opinyõ of trustyng in the outward work of the masse. Although in the old testament, bycause of Gods cõmandemẽt, it was necessary such ryces and ceremonys to be obserued, for as much as they were institute in Moyses comõ welth as lawes of nurtor wherby god wold haue his peple to be kept in awe and to be ordred, yet those self beyng cõmanded by god vnto the peple, were no true workes of honor acceptable vnto god, sauyng only in those parsons which had the true knowlege of God and perfyght fayth. Neyther dyd those workes iustifye them nor meryte any remissyon of theyr synnes. Much lesse can the ceremonys or owtwarde vse of the sacramentes of the newe testament be any workes of honor vnto God acceptable for the outwarde workes sake. ¶ Wherfor thys reason of the honor which the newe testament requireth, doth clerely shewe that the masse can be no such work, as to be any honor of value be-

fore

fore God for the very outward workes sake. And this is a wicked and a very hethnysh oppnion to Imagyne that the masse is of any value at al for other men, and thys opinyon owghte clerely to be banysshed owt of the church of God.

¶ The thyrd reason.

THe oppnyon of the sacrifyce of the masse and of applying it for other doth euydently repugne with the doctryne of the iustifycacyon of fayth. Vvhich teacheth that we obteyne forgyuenes of our synnes by no other thyng saue by such a faith as certifyeth our conscyences that god doth forgeue vs frely for christes sake, and for no work of our own nor yet of any other. Such a fayth only doth ouercome the terrors and feare of synne and death. Thus it must nedes be an vngodly opinyon to thinck that any remissyon of synne is geuen for any worke of the prist.

And thys is certen that euery man must nedes receyue remyssyon of hys synnes and be delyuered from the

danger

To be geuen to the lay people
danger of sinne and death, thorow his
owne fayth only as Abacuk testifieth.
The iust man shall liue by hys owne
fayth. Wherfor the work of the prest
can nothyng profyght another man to
the remyssyon of hys synnes, but euery
man must take hold of the benefyght
of Christ and receyue it by hys owne
fayth. This reason doth euidently cō-
fute the massyng of prestes for other
men and it declareth plainly that euery
mans fayth ought to leane vpō the
only one sacrifyce of christ in the which
he dyd offre hymself vnto the father,
made hym a sacrifyce for vs ād prayed
for vs as he hymself sayth, I pray, not
only for them. but for al those whiche
shall beleue thorow theyr wordes and
preachyng. This is the voyce of christ
applyng hys sacrifyce for vs.

¶ The. iiij. reason.

The applyng or doyng of the mas
se for other is cōtrary to the insti
tucyon of Christ. ffor Christ dyd
institute this sacrament not to be done
for

for other which wold not vse it them selues, But he dyd institute it for euery man to vse it: namely that euery mā eatyng and drinking therof shuld quicken vp theyr fayth and comfort them selues by the remembraunce of Christes benifyghtes, lyke as the wordes of the institucyon do testifye. Take, eate, and dryncke. Ergo thys sacramente doth profyght none but such as vse it them selues. For if one man eate or drinck it alone, hys eatyng or drinking therof cā not serue for any other. And it is playnly agaynst the nature of the Sacramentes that they shuld be applied for other, which do not vse them thē selues. Lyke as the vse of baptyme is of no valu whan it is vsed of one man for another, neyther can it be applyed for any other man which is not baptised hymselfe. Item no man can receyue absolucyon for another. And it is truly a wycked vngodlynes and an impudent shameles boldnesse to peruert the institucyon of Christ and to imagyne that the worke of the prist in hys masse doth profyght other not receiuing the

It is cōtrary to the worde of God that a prist shuld say masse for any other man.

sacrament themselues.

¶ The .v. reason.

It is Idolatry either to saye or to heare masse.

IN thys oppnion there is manyfest and much Idolatry. Wherfore thys masse is such an abhompnacpon as all godly men ought to defye and abhorre, which thyng I will proue thus, Firſt it is Idolatry to set vp or institute any honoring of god which is not in the word of God, and specially such one as ſhuld be take for a honor accep table for the ſelf workes ſake. Thys thyng doth thys ſaiyng cõfirme, they honor me in vayne with the commandementes and tradyrpõs of men. And the Prophetes do call thoſe ſacrifyces Idolatry, which were not contepned in the word of God not commanded by hym, as were the ſacrifyces done in the hygh places and in the groues, and the honorpng of the calues in Bethane, Item the honorpng of the braſen ſerpent etc. Now thys ſacrifyce ãd applipng of the maſſe for other is ſuch an honor as hath no commandement of God, nor yet agrepth with the inſti tucpon of Chriſt, but the ſacrament is

referred

referred to another vse than it was ordeyned for, the word and commandement of god neglect, Ergo thys masse is a manifest Idolatry.

¶ Secondarily. The Sacramentes not beyng vsed vnto that end wherun to christ dyd ordeyne them to be vsed, be no sacramentes, for whan they be vsed to other purposes than they were ordeyned they haue no word of Christ for christes word pertayneth onely to that vse wherunto he dyd institute thē much lesse haue they the word of christ which be contrary to thys institucyō. Lyke as the circumcision of the Jewes or of the turkes which they do vse, is no sacrament. And lyke as the water of baptyme shuld be no sacrament, if it were referred to other vses than the word and institucyō therof requireth as if it were borne about to be gased vpon, or to sprinkel men with and to be cast vpon them, or to wash ỳ baptyse belles wyth, as the Bysshoppes vse to do, whan it is thus vsed, because the institucyon therof is not kept, it is now no other baptyme but

Ergo the elevacion of these sacramēt is Idolatry.

To be geuen to the lay people a verp mockyng and blasphemy of the sacrament. Lykewyse the masse whan it is made a sacrifyce and done for other, the institucyon of Christ is not kept: Which commandeth the body & blode of the Lord not to be offred for other but to be eaten and dronkē. But in the masse it is referred to another vse than is contepned in the worde of God. Ergo in thys masse there is no sacrament, for it is euydent that there is abhominable Idolatrye committed in the masse. For as much as in the steade of the Sacrament where the body and blode of the Lord shuld be ministred and dyuided to other, the masse of the prist is setforth and openly done as a worke which may merite remissyon of synnes and profyght the dead also to redeme the paynes of purgatory. These be fantasticall lyes impudently imagyned of Idolatres and wicked pristes and monkes, which do pollute and defyle the holy sacramēt, causyng manyfest idolatry to be committed therewith and yet they color theyr idolatry vnder the name of the

sacrament

sacrament and so they maynteyn their false ydolysh worke for lucres sake. It is an horrible thyng euen to remember these abhominacyons and blasphemys. Wherfor al Godly parsons ought to detest and abhorre thys blasphemos peruertyng of the sacrament with theyr whole harres. And there is no dowt but that God is greuously displeased with the worlde and punisheth it for these so horrible and blasphemos abuses.

¶ Thus haue I brefely shewed that the offryng and applyng of the masse for other is manifestly contrary to the whole doctryne of the gospell of christ and of hys sacrifyce, contrary to the true worshippyng of god cõtrary to the true doctryne of fayth, Item contrary to the word, commandement and institucyon of Christ: Fynally there is no dowt but that wicked Idolatry is committed there in for as much as the sacramentes vsed other wyse than is appoynted in the word of God and to any other end than they were fyrste instituted for, be no Sacramentes but

 vayne,

To be geuen to the lay people,
vayne, vn profitable and Idolatrysh
sightes. Seyng than it is euydent that
there is manifest wickednes in suche
masses all maner of masses of prestes
one with another ought to be taken a-
way, abolysshed and destroyed. The
canon (as they call it) wherein the prist
mu nbleth by hym self many wicked
blasphemos prayers vnto sayntes
(which is also Idolatry) wherin also
sacrifice and applying of it for other
is mencioned in manyfest wordes,
must be cast altogether vnto the dog-
ges. And the true ryght vse of the Sa-
crament, must be called and restored
agayn accordyng as it was instituted,
namely, that it may be a comon sup-
per wherin the body and blode of the
Lord may be distributed to all the god
ly and faythful. And they eatyng and
drinkyng therof may be admonysshed
to beleue faythfully, that a pledge ād
token is geuen vnto them which testi-
fyeth, that they be the mēbres of christ
the benefyghtes of christ do truly per
teyne vnto them, and that they be spr̄
kled & washed with the blode of christ.

And

And fynally that folysh imaginacion must be banysshed which maketh a difference betwene the work of the priste and of the lay mē, as though the work of the priste were a singular kynde of worshyp necessary in the church of god and such a worke as ought to be done for other. For christ settyth no such difference but he wold that it shuld be a comon supper wherin euery one for the exercisyng of hys fayth shuld vse and receyue the sacramēt, for as much as he sayth. Take it, eate it, and drinck it etc. And if there be any difference at all, it is only because of the office of the prist, whiche as a minister shulde giue vnto other, and the reside we onely to receyue it of hys hand. But the very sacrament and the vse therof is comō to the whole congregacyon, so institute and delyuered of Christe. And the priste is a minister and seruaunt vnto the congregacyon, not to offer and to eate it for other, but to minister and gyue it vnto all, that requyre it.

To be geuen to the lay people

An answer vnto all such reasons as be obiected to proue the masse to be a sacrifice.

The first obiection.

Like as in the old lawe there were dayly sacrifices which were done for other (as was that whiche was called the cõtynuall sacrifice etc.) Euen so there must be in the newe testament such a dayly or contynuall sacrifice which may be offred ād done for the whole church or congregacion. And this dayly sacrifice is the masse. And to proue thys they alledge a place out of the. vi. cha. vnto the Heb. Euery bisshop takē out of mē is ordeyned for mē in those thynges which pertayn vnto god to offre gyftes & sacrifyces for sinnes. And vpō this their reasō thus, seyng in the newe testamēt there

be

be bysshops and prestes it must nedes folowe that there must bealso in the newe testament some sacrifyce for synne. These folysh men beyng deceyued and blynded by thys comparyson whereby they seke to make the tytes in the newe testament and the Leuytycall tytes a lyke, they dreame that theremust nedes be some such ceremoniall sacrifyce in the newe testament, as were in the old lawe. And this argumente is sprong vp hereof, because they knowe not what the newe testament is, what be the benefightes of Christ, nor what is the true honor of God. Wherfore first I answere thus vnto all such argumentes of sacrifyce take owt of the comparyson of the old testamēt. That though thys symplytude were of neuer so great strength, yet it can not folowe there vpon that the masse meriteth any remissyon of synne eyther for hym that doth it or els for any other for whome it is applyed. For as is before sayd, this opinyon is contrary to the whole doctryne of the Gospell: which teacheth this thyng properly

and

To be geuen to the lay people and ſpecially that we obteyne remiſſyon of our ſynnes for no other worke whatſoeuer it be, but only for the death of chriſt freely thorow fayth, for fayth alone ouercometh the feare of ſynne and death whan we be perſuaded that our ſynnes be forgeuen vs by the mercy of God for chriſtes ſake, and that chriſtes righteouſnes and merytes be geuen vnto vs, as paul ſayth beyng iuſtifyed by fayth we haue peace with God &c.

Thys one anſwere alone doth take away all the obiectyons that our aduerſarys can bryng concernyng the ſacrifyce or applying of any worke &c. For neuer a worde of thoſe thynges which are ſpoken of ſacrifyces can proue thys, that the outward miniſtracyon of the maſſe is a worke that can iuſtifye or be applyed for other to obteyn any remiſſyon of ſynne. etc. Now vnto the ſecond cõparyſon taken owt of the lawe, thus do I anſwere. In the old teſtament thoſe outward rytes or ceremonys of the ſacrifyces were ſhadowes or figures of trye thinges which

be

be geuen in the newe testament, as Paul saith vnto the Colossiās, Which are shadowes of thinges to come but the body is christes. Wherfor this reason is of no value to say. In the lawe there were outward ceremonys of sacrifyces, ergo in the newe testamēt there must be lyke ceremonys which must sacrifyces. For the comparyon or lykenes of the rytes is not to be lowght but the thyng which was signifyed by those figures, which signifycatyon is now geuē vnto vs in the Gospel. And seyng the gospell is no outward regyment as was Moyses lawe but geueth vs all those thynges which were signifyed by the leuiticall ceremonys, it hath no nede of any such rytes or sacrifyces. Moreouer the scripture doth clerely teach thys that by those rytes of the sacrifyces for synne in the lawe, the death of christ was signifyed which is the only sacrifyce and one oblacyon for mankynd that taketh awaye all synne for the which oblacyon God is reconcyled and pleased with vs, as Esay doth interprete

the

To be geuen to the lay people the law where as he sayth after that he hath geuen vp hys spyrite for synne et c. And saynt Johan: This is the lãb of God which taketh away the synne of the worlde. But thys must be added also. Whan we speake of sacrifice we must put a difference betwene the kyndes of sacrifice. ffor all sacrifices be not of one sort: but there be .ii. kyndes of sacrifices. There is one kynd of a sacrifice which may be called a sacrifice obteynyng mercy, that is to saye, such a sacrifice as beyng done for other pleaseth and pacifyeth God, and meryteth also remission of synne. And there is but one such sacrifice namely the death of the son of God our Lorde Jesus christ. And there was neuer any other such sacrifice in no tyme nor in no age frõ the beginnyng of the worlde saue that only. Thys prayse perteyneth vnto the bisshop only: which with one oblacyon hath satisfyed for the synnes of the whole worlde and reconcyled all man kynd vnto God.

¶ And where as in the old lawe certen sacrifices were called sacrifices

fyces of mercy, yet they dyd not mery te remissyon of synnes, nor they were no such sacrifyces in dede. but they we re so called because they were figures of the sacrifyce that was to come. Thys is a true and a strong answere. There is another kynd of sacrifyces, which differeth much from thys. For where as Dauid sayth, A troubled spi rite is a sacrifyce vnto God, here we must nedes put a difference betwene our sacrifyces and the death of christ. These be called sacrifyces of prayse which do merite no reconciliacyon, but they be done of such as are recon cyled already, that to shew our selues thankefull we myght geue some ho nor vnto God confessyng and knowle gyng hym whom in our prayers we call vpon, to be our God, our sauioure and delyuerer such a sacrifyce gene rally is the whole obedyence of the faythfull in affliccyon, and in doyng of al good workes commanded by God, accordyng as he hath commanded the to be done. Of such sacrifices speaketh Peter sayyng. Ye be an holy pristhode

to offer

To be geuen to the lay people.
to offer spirituall sacrifyces etc. But
that we shuld knowe that they do not
please god with ough the knowleging
and fayth of Christ he adde th. Accep-
table thorow Jesus christ. For euen
these sacrifyces of praise do not please
for the outward workes sake. Now
wyl I answere vnto those places of
the old testament which speake of sa-
crifyces. Seyng there is no sacrifyce
that obteyneth mercy or reconcyleth
vs vnto god saueng the death of christ
alone, it is certen that the oblacyon
which is done in the masse or in the sup
per of the lord can be no meritorios sa
crifyce to hym that doth the masse ney
ther can it be applyed for any other.
Thow wilt say why do the old doc-
tors than call it a sacrifyce: I answere
lyke as the figures in the old lawe we
re called sacrifyces, euen so they cal-
led thys a sacrifyce to admonysh vs
of christes death which is the true sa-
crifyce. But thow wylt axeme than,
whether the masse be a sacrifyce of
praise or no: I sayd before there were
no sacrifyces of praise or of thankes
geuyng,

geuing, but those workes which be cõ
manded of God, whan they be done
after such forme and ordre, as they be
commanded to be done by the word of
God. For christ saith they honor me in
vayne with the commandementes of
men. And it is not lawfull for vs to
make or set vp any newe kynd of hono
ryng God, except God shuld commãd
vs.

Furthermore the supper of the lord
is so institute ãd ordeyned that he that
eateth therof shuld there exercyse hys
fayth and comfort hym with thei remẽ
berance of Christes benyfightes and
so gyue thankes vnto God. All these
thinges do disagre with the papistical
pryuate masse wherfor it can be no sa-
crifyce of prayse or thankes geuyng.
And thus althoughe the applying of
the Sacrament for other were taken
awai there ought no masses to be done
for workes of prayse or of thankes ge-
uyng, And therfor there ought no co-
mon masses to be institute or ordeyned
for prayse or thãkes geuing vnto god,
but let the institucyon and ordinance
of

the mas
se cã be
no sacri
fyce of
thankes
geuyng

To be geuen to the lay people of God be kept, let the minister distribute the sacrament vnto other and let them vse it for their consolacion. And whan it is thus eaten and receyued, the prayse, confession and thankes geuyng of the repentant thus comforting himself is a sacrifice of prayse or thankes geuyng. But the very outwarde worck it self is no sacrifice at al. Now vnto the text of the pistle to the Hebrues. Euery Bysshop etc. I answere that the wryter of this pystle doth applye this saying vnto the onely one Bysshop Christ as the wordes immediatly folowyng do euidently declare. And the whole pystle doth preach of the priesthode of the onely one bysshop Christ. If any man therfor by this text wyll reason that there must be in the newe testament a Bysshop to offer sacrifices for synne, we must grant him his saiyng to be true if he meane christ to be the same Bysshop, for the whole pistle speaketh of hym alone.

They were wont to alledge a place owt of the fyrst of Malachy from the risyng of the sunne vntyll the fal-

lyng

lyng therof my name is magnifyed among the gentiles. And agayn. In euery place there is incense and a pure oblacyon offred vnto my name etc.

Although thys place be violently wrested vnto the masse, yet I answere first. Though we wold grant that it speaketh of the masse yet it can not follow therof that the masse shuld merite remission of synne or that it ought to be a comon work to be done in the congregacyon as though the outward worke done and receyued by the prest alone were a work of prayse or of thankes geuyng vnto God. Secondarily the wordes of the prophet do declare that he doth speake of the preachynge of the gospel and of the true workes of honorynge God in the newe testamēt: Wheras he sayth the name of the lord shall be magnifyed among the gentiles, he signifyeth that the gospell shuld be spred amōg the gētils whereby god shuld be further knowne & glorifyed. Thys preaching of the Gospell of the mercy of God ingendreth fayth in the hartes of them which receyue the gos-

To be geuen to the lay people
pell. And they worke the true workes
of honorynge God, which be these first
true fayth, callynge vp god in prayeng
of God, thankes geuynge, obedience
and pacience in afflictyon or tribulacio
etc. Thus is the name of God glory-
fyed. These be a pure and cleane obla
cyon, that is to say true and ryght ho-
norynge of God, which are done & per
formed of them only whose hartes do
truly confesse God, and haue a ryght
byleffe in hym, and cal vpon hym with
a true fayth and trust etc. And the in-
cense and cleane oblacyon which the
prophet speketh of, signifye these kyn-
des of worshippynge God, and they do
not signifye any outward ceremonye
done without fayth or any knowlege
of God. To conclude, what sentences
soeuer be gathered owt of the scriptu-
re concernynge sacrifyces, let vs alway
es remember, that they do nothynge
mayntayne any sacrifyce or any appli-
cacyon of any outward work, for that
is both blasphemos and also very Ido
latry.

¶ An answere vnto the sayng
of the old doctors,

NOw by this which we haue hetherto spoken a man may easyly answer vnto the sayings of the old doctors, which cal the masse a sacrifice. For first no man can proue that they dyd meane that the masse shuld be a sacrifice obteynyng remission of sinnes for other or for the prist hymself. He that doth so vnderstond the doctors doth them iniury for these monstros opinions were vtterly vnknowne vnto the primatyue church: yea there was neuer masse vntyl Gregorys tyme, but that many peple dyd receyue the Sacrament together with the prist, but there were certen appointed dayes whan one comon supper or comon receiuyng of the sacramẽt was holden at which many people (euen as many as wold) dyd receyue together the sacramẽt of the body & blode of the Lord. Lyke as at thys day in the greke churches, there are no priuate masses wherein euery prist may deuowre vp the whole sacrament alone and than blesse the peple with the empty chales

To be geuen to the lay people but a certen dayes there is holden one such comon masse or supper as I haue spoken of. And surely the old fathers wold neuer haue suffred so holy a Sacrament to haue be peruerted so wickedly and so vnreuerently.

After Gregorys time the doltysh assheaded Bysshops and monkes thorow ignorance and superstycyon, dyd bryng vp thys pryuate masse. Which thorow false vnderstondyng of thys word sacrifyce dyd imagyne the masse to be such a work as dyd meryte remissyon both of the sawte and of the payne, and they brought vp the false opinyon in the outward work. Thorow the which opinyon masses dyd increase vnto an infinyte nomber: and because it was a thyng that myght be sold vnto the people, they began to set vp a open fayre and to set them abrode, offryng them to be sold for fylthye lucres sake and they sawe that the gaynes came in so fast and easily, that thei went abowt by al meanes to set them dayly in more hygh estimacyon amōg the people. They alledge a sayng of

Tertulliane

Tertulliane in hys boke de corona mi-
litis where he sayth thus: we do also
make oblacions euery yeare for the de-
ade and birth dayes &c. This place do
they wickedly and falsly wrest vnto
masses for dead soules. Whereas Ter-
tulliane sayth not the worke or saying
of the masse to be a sacrifice for the de-
ade which cā redeme them from their
paynes etc. Neyther doth he speake in
hys place of the lordes supper, but in
byrth and burpall dayes the people wo
re wont to bring meate and such other
thinges vnto the temples to be distri-
buted vnto the poore. These were cal-
led oblacions or gyftes of loue. And
of this custo me of the people doth ter-
tullyane speake, which was a custome
of the hethen and dyd remayne in ter-
tullyans tyme, but they were after
ward forbydden. And it is euydent:
both by tertullyane hymself and by o-
ther wryters also that they called not
the masses sacrifices or oblacions for
the deade, but prayers and thankes ge
uyng vnto God called they sacrifices
For Tertullyan writing vnto scapula

To be geuen to the lay people sayth thus: we do offre sacrifyces for the helth of our Emperor and Prince, vnto our God, and hys, but after such sort as God commandeth, namely, by pure fayth. And Cypriane speaketh after such a sort of the martyrs, saynge we offer sacrifices for them etc. because in theyr prayers mencyon was made of the martyrs, and thankes were geuen vnto God, that he had ayded & strengthned thē. And saynt Austen sayth and questyones dulcetij. Vvhan we offer sacrifyces of almes or of any other thyng for the deade, they are geuyng of thankes etc. And euen so doth Dionisius wryte of the ceremonys of deade corsys, that the people were cōmanded to gyue thankes vnto God in theyr prayers that he which was deade, dyd depart Godly and faythfully owt of hys lyfe. These thynges do sore disagre with the wicked opinyons of the men in our tyme, concernyng purgatory, and offryng of masses to redeme the paynes of the deade etc.

¶ Agaynst the comon masse done daily for the peple to come vnto, only

to heare

to heare it, and to see the eleua-
cyon. the. iij. chapter.

I Suppose that such as haue any ler
nyng or vnderstandyng at all, wyll
not maynteyne the deuillyssh opi-
nyon of applying the masse for other
but they wyll flee vnto a more suttyll
interpretacyon and opinyon, and they
wyll say that they reteyne the masse
not to applye it for other but to gyue
God thankes in it. They wyll reason
that it is lawfull for one alone to gyue
God thanckes in the congregacyon,
the resydue of the people lokyng and
gasyng vpō hym: as if one alone shuld
reade a psalme. Afterward they adde
prayers for the deade and for other
which they say to be of valewe vnder
the way of peticyon or intercessyō for
them. By thys suttyllty they color ād
setfurth theyr abuses. And thei thinck
themselues worthy an hygh commen-
dacyon of wyt and wysdom for inuen-
tyng such suttyl imaginacyons. And
they that do not extoll and prayse the-
se colors and sutteltys wyth hygh ad-
miracyon, thry crye owt of them & cal

To be geuen to the lay people them foles and asses. Furthermore what tiranny do they exercyse against the faythfull which confesse faythfully that they do abhorre the Idolatry of the masse?

Now we call and crye vnto the O Lord Jesu christ, which praiyng for thy church, diddest say. O father sanctifye them in the veryte or truth, thy worde is the veryte and truth etc.

Uve besech the that thou wilt wete saue to delyuer thy church and congregacyon from all sophisticall suttiltys. For thys myschefe hath euer couered darkned & kept downe the truth. Uve besech the also that thow wilt geue vnto all Princes and rulers louyng and fauorable hartes towarde the truth that they may seke the glory of God, and not any other vtylite in ordryng, and makyng lawes for religyon. For it hapnyth oft tymes that Princes in makyng lawes for stablisshyng of religyon, be ouer much bent vnto theyr own vtilyte.

Bysshops wil haue masses mainteyned for the maintenance of theyr

owne

owne dignite pomp and lucre. The co-
mon peple loue the masse because they
thinck it a soueren & ready medicyne
agaynst all aduersyte, sore, disease or
weakenes, as the disposicion of men is
naturally bent vnto Idolatry and vn-
to the trust in workes whan they ney-
ther vnderstand the true fayth nor yet
study to hold or to kepe it. Kynges ād
prynces, serue, obey, and please the lu-
stes and affeccions of the Bysshops ād
they mayntayn the old errors and abu-
ses for a comō peace and quietnes. And
for thys cause the most part of princes
bysshops and of the peple also hath re-
sisted the truth in all tymes and ages.
But God whan he wold reforme hys
church hath euer called some of euery
order and degree of men to mayntayn
and defend the truth whan it began to
spring vp: in which nomber wold to
God some kynges wold wete saue to
be rowted now in this time, that they
wold set furth and promote the glory
of Christ, and haue respect both vnto
theyr own and to theyr subiectes salua-
cion and that they wold no lōger ayde

why the masse is so higly estemed

the

To be geuen to the lay people the wycked sort which warre & fyght agaynst Christ, and defend or mayntayne Idolatry. Now wyll I set forth a brefe and euydent confutacyon of thys sophistical suttyl excuse aud maintenance of masses.

¶ The first reason.

Thys sophysticall suttelty is nothyng but a dissimulacion and in very dede the vyces before rehersed (as the appliyng of it for other and the opinion in the outward work etc.) do remayne styll. For they reteyne stil the canon wherin is conteyned in expresse wordes the applicacyon. Also so long as thys maner of saiyng masse endureth, thys opinion shall neuer fal away, that it is comon work of valu for other, yea and that the outwarde work also doth profyght other. Else, why shuld it be done? and why shulde the prystes reteyne els a syngular maner in receyuyng of the sacrament varying from the comon and brotherly receyuyng of the peple? Such a masse is papisticall and no dowtfull of Idolatry, for it varyth farre from the institucyon

stitucyon of Chryst. Lyke as it is truly spoken of Images that God heareth men no more at one Image than at another (because we ought not to bynd God to any place whereunto he hath not bownd hymself by his word) lyke wyse the Sacramentes beyng not vsed to that, and wherunto they were ordeyned or otherwyse vsed than they were ordeyned, be no sacraments, but Idle, vayne, and wicked vngodly lightes or spectacles as now the Jewysh or turkysh circumcisyon is. Wherfor euery man may iudge what maner of honoryng of God, there is in thys popish masse, where so many thinges are heaped together contrary to the institucyon of Christ as the sacrifyce, the applying of it for other and the merytyng of the outward work etc. All these thynges do remayne so long as the poppysh maner of saying masse with the canon, and the ceremonyes that be patched therunto do endure, for the masse as it is now vsed euen from the begynnynge vnto the ende, the popes creature is nothyng els than

the

To be geuen to the lay people the popes creature, of hys owne making and ordeyning. These thinges be euident inowgh.

¶ The second reason.

I Magyne that the opinyon of applying of it for other might be takē away ād brought out of the peples heades, yet they wold haue the sacrifyce to remayne styll which is not conteyned in the wordes of Christes institucyon. And only Christ hymself dyd offer himself for a sacrifyce and he wil not be offred of vs. Itē it is lawful for no mā to make any ordynance of worshippyng God without the cōmandement of God. But if this forsayd masse should be kept stil there should remayn an ordinaunce of honorynge God not cōmanded by God, there should remayne also a maner varyng from the comon maner of the people whan they receyue the sacrament, which singular maner should be estemed of all men for a specyall and necessary seruyce of god, in the church of God. Wherfor seyng no maner of seruyce ought to be brought

brought into the churche which is not commanded by God, let vs kepe the maner and forme that is taught vs in the gospell, specially seyng holy Paul doth commãd in expresse wordes that many shuld receyue the Sacrament to gether and that we shuld vse the Lordes supper, as a Sacrament to quycke vp our fayth, and to comfort our selues thorow the remembrance of christes benifyghtes, and than to gyue thankes vnto Christ for so great a deliuerance and redemption. Let vs not imagyne that the outward ceremonye is a sacrifyce, or any honor to God. Thys was the maner of the primatyne church. For vntyll Gregoris tyme in a maner, there were no priuate masses at all. Our aduersaris stampe and stare saiyng that we forsake the vse and maner of the church, and they requyre the vse and old custome of the church to be had in estimacyon and regarded. But they do vs great iniury. For they them selues be cleane gone from the custome and example of the true church, and they haue receyued

one mã ought not to receiue the Sacrament alone.

newe

To be geuen to the lay people newe kyndes of seruyce inuented by the rashnes of mans brayne which the old primatyue church dyd neuer knowe. Dyonysius where he setteth out the maner of dyspng the Sacrament, he maketh no mencyon of any sacrifyce or oblacyon, and ye the was very curyos in describing al ceremonys. The applying of it also was vtterly vnknowen vnto the prymitiue church: for the latyne canon which is in the poppyshe masse is as it were a newe patched beggers cloke, augmented by a lytle and a lytle, as Gregory doth testyfye which sayth, that it was gathered or patched together of a certē schole dūs. And it differeth in many notable playes from the greke canons, wherof there be ij. which also differ betwene thē selues in certen notable thynges. And thys saying in the latyne canon which sayth (thys sacrifyce is offred to redeme the quyck and the deade etc.) is not in the greken canon. Wherfor this latyne canon ought to be banyshed, for as much as it teacheth that the Sacrament shuld be applyed for other con-

trary

trary to the doctrine of the sacrifice of Christ, and of the iustification of faith: and it conteyneth other inconueniencis, there is mencion also made of the intercession of sayntes. And the pryst whereas he sayth immediatly after the eleuacion, that he doth offer the son of God, he requyreth euen there that hys oblacion shulde please God, as well as the sacrifice of Abell dyd etc. It appeareth that these thynges were confusely and folysh heaped ād patched together of some vnlerned asse. And al men that haue any lerning do percepue that these thynges are nedefull to be reformed and amended. And surely the negligence and sluggyshnes of bysshopps is to rebuked: whiche seyng these many yeares that there haue bene so many manifest abuses of masses, did neuer ones think of any reformacion of the. And what an abhominacion it is before God, to abuse this Sacrament. Paul doth declare manifestly inowgh, whereas he saith vnto the Corinthians. Let euery man proue himselfe, for who soeuer eateth

To be geuen to the lay people eateth it vnworthily, is gilty of the body and blode of the lord. And there is no dowt but that God punisshed vs with dyuers plages both manyfest & prpuy, for abusyng of thys sacrament. ffor God is wont to ponysh Idolatry most greuously. Wherfor we desyre God with our whole hartes that he wyll put it in all rulers hartes and myndes that they may begyn to reforme theyr churches in this so hygh and weyghty a matter.

Now although thys matter of the masse myght be entreated more largely, yet we haue comprehended here the principall somme and effect of the matter. The maner that we vse is agreable with the institucyon of christ, with Paul and with the whole primityue church. Our sentence and iudgement of the vse of the sacrament is take owt of the true doctryne of Christes sacrifyce and of the iustifycacyon or rightwys makyng of fayth. These thynges be certen, firme and euident and can by no meanes be ouerthrowne or disproued although parauenture some wyll

yet

yet do about to excuse and cloke theyr masses with suttyll reasons. ffor I am not ignorãt how craftyp fores are wõt alwayes to paynte theyr errors with godly blasyng and counterfet colors. But whosoe uer will seke the glory of God, and haue any respect to the pro fyght and the saluacyon of the congre gacyon of Christe, let them prefer the truth before all counterfet colored ãd sophisticall reasons. This is mete for all them to do which feare God and desyre to call upon hym rightly and haue any affection or loue toward hys church.

And we dyd meruell sore at the actes of Inglande concernyng religyon in the which whereas no maner of reformacyon of the abuses of the masse is ones mencyoned, yet the pryuate masse is plainly stablysshed and confirmed. We wonder sore that the bysshops of Inglande dare be so bolde as to affirme the pryuate masse to be necessary, seyng with in thele iiii. hundreth yeres to pure primatyue church had neuer hard therof. And do ye think

the masse is not iiij. hundreth yeare olde

that the churche before these .iiij. hundreth yeres was ignorant of any thynges that were necessary? The englisshe bysshops ought to haue bene more circumspect, and not to haue pronounced or determined any thing in the churche so rasshely and impudently. For if priuate masses be necessary, than do they condemne the whole primatiue churche which had none at all. And wher eas they adde those masses to be profitable vnto the people to prouoke them vnto Godlynes this sentence is put doutfully, and although thei name not the applying of it for other, yet they confirme the self same error in the hartes of the peple.

The priuate masse condemnith the Apostels and the whole primatiue churche.

Furthermore although they wolde not confirme the applicacyō, but think that it is a profitable example, because the peple is admonisshed to remember the passion of Christ, ye thys sight or example doth more hurt than it doth good for in those masses there is no dowt much Idolatry and so the peple is compelled there to commit Idolatry.

For

For the Sacrament beyng otherwyse vsed than it was first ordeyned, is no sacrament. Ergo the people are decey ued and so worshyp an ydol. This sen tence is as true as can be. Wherfore we wysh and desyre in our dayly prai ers that the church of God may be de lyuered from Idolatry, and that the true seruyce and worshippyng of god may be restored agayn to the glory of God and the profyght and saluacion of the people.

¶ Glory and prayse be vnto God.

## ¶ Of the powre auctorite and iurisdiccyon of Bysshops. xiij.

The Gospell geueth a commande ment vnto them which haue rule ouer any church, to teach the gospell, to preach remissyon of synnes and to minister the sacramentes, And it geueth them also a certen iurisdiccy on, namely a commandement to excō municate al such as haue cōmitted any notable crymes & to assoyle thē again

whan they repent and amend. And it is certen by the iudgementes of al mē euen of our aduersaryes, that thys auctority is comon by the lawe of God, vnto all curates, whether they be called parsons, vicars or bysshops. And for thys cause doth s. Hierome teache plainly that in the scripture all they whiche haue rule ouer any church be Bysshops and pristes. And he alledgeth thys text out of Tite. Thecfor haue I left the in Creta, that thou shuldest ordeyn pastors in euery city. And a litle after he addeth. A Bisshop must be the husband of one wyfe etc. Item Peter and John call themselues pristes. And saynt Hierom sayth more ouer that afterward one was chosen to be ouer the resydue for a remedy of schisme or dissensyon lesse euery one takyng vpon hymself auctoryte, shuld destroye the church of Christ. And euē at Alexandria from the tyme of marke the Euangelist vntyll the tyme of the Bysshops Esdras, and Dionysius, the pristes dyd euer elect and chose one among them whom they set in

bysshoppes and prystes are of lyke auctoryte.

a hyghes

a hygher place, and hym dyd they name theyr Bysshop, lyke as if an hoste shuld chose a capten among thẽselues. And the decons dyd chose one among them whom they thought to be moste dilygent and hym they named an Archedecon. For what doth a Bysshop (the orderyng or appoyntyng of other except) but that any prest may do the same.

Thus saynt Hierom teacheth that the difference betwene the degre of a Bysshop, and another prieste or pastor, was made by mans auctoryte. For els they haue lyke powr and auctoryte in the scripture. But afterward this one thyng namely the orderyng or admittyng of other dyd set a difference betwene them, for it was decreyd that one bysshop shuld ordeyne and admyt ministers in other churches. but seyng that the degre of a Bysshopp and of a pastor do not dyffer by the lawe of God, it is eupdent that if any pastor or curate make any godly ordinance in hys church, it is confirmed by the lawe of God. Wherfor seyng the ordy-

nary bisshops be enemis of the church and wyll not do theyr office as they ought to doo, the church hath hyr auctoryte. ffor where so euer the churche is, there is auctoryte to minister the Gospell: Wherfor the church must nedes retayne auctoryte, to call, chose, ordeyne and admyt ministres. And thys auctoryte is a gyft properly geuen vnto the churche, which no mans auctoryte can take away from it, as Paul testifyeth vnto the Ephesians, where he sayth: Ye ascended and gaue gyftes vnto men. And he nombreth among the proper gyftes of the church pastors and preachers. And he sayth that they be geuen to minister vnto the edifying of the body of christ. Thus I say, whersoeuer the true church is, there must nedes be auctoryte to elect, and administres: as in a case of necessyte a lay man may assoyle and be the minister or curate of another man: as S. Austen doth tell a story of .ij. christen me̅ beyng in danger of deth vpon the see, wherof the one being lately turned vnto the fayth was baptysed of the o-

ther,

ther, and immediatly the same man after he was baptysed dyd assoyle the other. And those wordes of christ which testifye that the keyes were geuen vnto the whole church, and not vnto certē persons only, do approue the same. Whersoeuer ij. or iij. be assembled in my name. I am in the myddes of them etc. ffynally thys sentence of Peter doth also confirme the same. Now be a kynge prysthode. Which wordes do pertayne vnto the true church. ffor that only hath a pristhode, and therfor it hath auctorite to chose and admytt mynysters. Which thyng also the comon custome of the church doth testifye. ffor in old tyme the comon people dyd chose pastors and bysshops. And afterward came the bysshop of that dyoces or els of the nex, which dyd confirme hym, that was elect, by the laying on of his handes, and theyr orders geuyng was no other thyng thā suche an approbacyon. And in proces of tyme ther came vp newe ceremonis wherof Dionisius maketh mencio of diverse, but he is but a newe forged autor.

And afterward euery bysshop inuented hys imaginacyon and so at lengthe thys sentence was added. I gyue the powr and auctorite to sacrifyce for the quyck and for the deade, etc. by whom no man can tel, for Dionysius maketh no mencyon of thys sentence. Thus is manifest, that the whole church, that is to say euen the comon people, haue auctorite by the word of God, to chose and admytte mynistrers or curates. And the wickednes and tyrannye of bysshops do minister occasyon vnto sedycyon and discord: for Paul commãdeth that all Bysshops which teach, defend and maintayne wicked doctrine, wicked and false Gods seruice, shuld be reputed as accursed. Thus haue I spoken of the ordeynyng or admittyng of mynisters and wherein a bysshop and a nother priest differ after the iudgemẽt of saynt Hierome. Wherfor it were in vayne to entreate of other offices of Bysshops we nede not to speake neyther of the confirmacyon of childern and of the halowyng of Belles which in a maner, be all the workes that bysshops

*It is lawful euery parysh to chose them a curate.*

sshops do now adays. Now must we say somwhat of theyr iurisdiccyon.

It is euydent that the comon iurisdiccyon to excommunicate such as haue committed manifest crymes, doth pertayne generally vnto all curates. And thys iurisdiccyon, the bysshopps (lyke tyrannes) haue transferred vnto themselues alone, and they haue turned it to get money with. For it is manifest that the officyals, and commissarys as they call them, do vse an vngodly liberty and pour not to be suffered. For they haue vexed and excommunicate men eyther for couetousnes sake, or els for some other priuate affeccyō, without any order of iudgemēt. And what a tyranny is it that officyals or commissarys shuld haue any auctorite in cytes to condemne or excommunicate any man for their own pleasure without any ryght order or proces of iudgement. And in what thynges haue they abused thys auctorite, not in punysshyng worthy fawtes, but for breakyng of fastyng and feastfull dayes and for suche lyke trifyls. Onely

sometyme

sometyme they poppysh adultery, and yet in that matter thei vexe and troble often times, innocent and honest men. Seyng therfor the bysshops haue takē violently vnto them selues thys iurisdiccyō, and haue abused it filthyly, no man nedeth for that cause obey Bysshops. But in right and lauful causes why shuld we not obey them. It were ryght and reason to gyue the same iurisdiccyon vnto Godly pastors and Curates, and to see that they vse it as they ought to do, to the reformacyon and amendement of the peple and to the glory of God.

¶ Another iurisdiccyon there is for those causes, which after the canon lawe do perteyn vnto the spiritual courte as they call it, which consist specially in matrimoniall causes. And these courtes also haue the Bysshoppes by mās lawe. And it is not long sins they haue had them: for it appereth by Iustinyan that all iudgementes for causes of matrimony dyd perteyne in his tyme vnto temporall iudges.

And the temporall rulers are commanded

manded bythe lawe of God to vse these iudgements, if the bisshops be negligent. Wherfor it is not necessary for vs to obey bysshops for thys iurisdiccyõs sake neyther. And truly seing they haue made diuerse vniust lawes for matrimonys, which they exercyse and folowe in their iudgements, it were necessary euen for thys cause, that other iudgemẽts were institute and ordeyned, for the lawes of spiritual affinyte are vniust. And it is an vniust lawe also, which forbiddeth the innocent party to mary after any dyuorcement is made. It is an vniust lawe, which alloweth generally all prẽuy and deceyghtful contractes agaynst the auctorite of the parentes. It is an vniust lawe which forbiddeth preystes to mary. And there be innumerable other snares of consciences in their lawes, which were in vayne to reherse by name. Let this be sufficyent, to say that there be many vniust lawes of the pope, whiche the rulers ought to take away, and to make other for them.

Seyng ther for that Bysshops whiche

be

be addicte and sworne in theyr hartes vnto the pope, do defend and mainteyne wicked doctryne, wicked Gods seruyce, and do not ordeyne godly preachers, but help and furder the tyranny of the pope, and haue taken away all maner of iurisdiccyon from curates, and vse thatsame only to practise theyr tyranny, fynally seyng they obserue many vniust lawes in causes of matrimony, there be causes inowe and those necessary also, why the churches nede not to knowledge thē as Bisshops. And let all men remembre, that possessyons were geuen vnto bysshopps, as almossys for the ministracyon and vtilyte of the church as the rule sayth. The reward was geuen for the offyce and labor. Vvherfor they can not receyue those almossys with good consciences. And in the meane tyme they defraud the churches and comon welth which haue nede of those possessyons, to norysh true curates and preachers, to helpe scholers, and to mainteyne true courtes specially for matrimonis etc. Peter dyd prophecy that there

Bysshops that do not their offyce are theues.

shuld

huld come wicked bysshops, whiche
hulde abuse the almes of church to
mainteyne theyr wicked lustes theyr
office and duty neglect. But let them
be sure which do thus defraud the
church, that God wyl scourge and pla
ge them for theyr wickednes in thys
behalfe. And kynges and prynces
which be the specyall membres of the
churche oughte to haue a respect vnto
the church, and to see that all errors be
taken away and that mennys conscy-
ences be no longer snared as God ex-
horteth prynces by name sayng. Now
ye prynces receyne vnderstondynge,
and be ye lerned ye iudges of the erth
etc. For the chefe care of kyngs ought
to be, to set forth the glory of God.
Vvherfor it is highly agaynst theyr
honor to applye theyr auctoryte, and
pour to the confirmynge of Idolatry,
and other infinite abhominable errors
and to assent to the deathes and banish
ments of the seruantes of God. And
what helpeth it to haue many coun-
cels, assembles, or parlaments yf Bys
shops wyll suffer nothyng to be refor
med

Kinges be the special mēbres of the church

med contrary to theyr mynd, If Princes wil permyt vo men to vttet theyr iudgementes frely without harme or blame. So long as thys tyranny remayneth, how can the church be healed. Surely so many as allowe the popes ordinances and maintayne hys doctryne, tradicions and inuented seruyce to honor God with, they infecte and pollute themselues with Idolatry and blasphemos opinions, they are guilty also of all the blode of the faithfull, which the pope doth persecute, they mynysh also the glory of God, and hinder the saluacyon of hys people for as much as they confirme errors and abhominable wickednes vnto al their posterite for ever.

Glory and prayse be vnto God.

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